



THE

ל'פ'מ

SHEKEL

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ק"ל - JNF



1901-1981

Fondation of Israel



American
Jewish
Veterans

1896-1981

A medallic tribute



Published by the AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC.



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AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00 per year. Junior membership (under 18) \$6 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

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PRESIDENT'S MESSAGE

Morris Bram



Dear Friends:

Summer is quickly approaching. Traditionally, it is a time in which we regroup and prepare for the next Numismatic season beginning in the fall.

Our SHEKEL editor, Nat Sobel, recently contacted me and requested that he be relieved from this responsibility because of his many interests. He accepted the job of editor without hesitation, and I will always be appreciative of his willingness and cooperation. The organization owes him a debt of public appreciation and I look forward to his contributions of articles in the future.

We wanted to replace Nat with someone special, as The SHEKEL is the lifeblood of our organization. We have selected a real gem. It is with pride that I announce, starting with the July/August issue, David T. Alexander will be the new editor.

Active in numismatics since he received his first coin at the age of nine, David, now residing in Danbury, Connecticut, is serving as director of numismatic publications for Johnson and Jensen, full-service medal dealers of Danbury. Until this past March, David was the international editor of COIN WORLD, weekly newspaper of numismatics, published by Amos Press.

As you can see, no one is more qualified to accept this editorship, and David's professional approach should enhance our worthwhile publication.

Congratulations to Julius Turoff, General Chairman of The Greater New York Coin Convention held in May. He did an outstanding job, and those who attended had a great time. The tour reunion meeting united old faces and good friends. The show contained exceptional exhibits and I would be remiss if I did not compliment the winners. The "Best of Show" award was won by Sal Zambuto. The Kagin Award, which is the "Best of Israel" award was won by Stanley Yulish. The "First Place in Israel" award winner was Leonard Reuven. My compliments again to all of the workers who made all of the events successful. Without you, "the machinery would not move and the wheels would become rusty."

In July, A.I.N.A. will have a booth at the ANA Convention in New Orleans. Please stop by and say hello.

In September, A.I.N.A. sponsors its second annual Greater New York Currency Convention. A.I.N.A. is attempting to make this one of the best currency shows in the country, and it promises to be an exciting event.

In October, A.I.N.A. has agreed to co-sponsor the Great Lakes Seminar in Cleveland, Ohio, and from review of the progress, this should be an inspiration for other regions.

More than ever, I am dedicated to the growth of A.I.N.A. and to expanding its ideas and principles even more fully than in previous years.

Shalom,

A handwritten signature in cursive script that reads "Morris".

AINA EDUCATIONAL SLIDE PROGRAMS

A number of years ago, Ben and Claire Abelson of California created the first (five) AINA Slide Programs. These Audio-Visual productions set a professional standard of quality that has been followed to this day by Stanley Yulish and the Cleveland INS, since they took up the continuation of this fine work.

About a year ago all the club presidents received a "Club guidance" book from Stanley Yulish in his capacity as club co-ordinator. The book outlined many ideas on club operations and also included was a list of all available slide programs and applications for same. A list of all slide programs accompanies this article and clubs are invited to use these fine educational shows as part of their programming.

Our library has 21 programs and two more are in preparation by Stanley Yulish and his Cleveland INS. Clubs can order the request forms from Moe Weinschel, P.O. Box 277, Rockaway Park, NY 11694. No slide program can be sent without an official signed order form.

At the recent AINA Convention in New York, we were privileged to view an Audio-visual program entitled "Israel Coins and Medals Reflect Jewish History and Traditions." This was produced by the Department of Education & Culture of the World Zionist Organization in co-operation with the Israel Government Coins and Medals Corp. We were very favorably impressed and AINA acquired this program for our slide library.

Clubs are encouraged to incorporate these slide programs with the "Topic of the evening"; clubs that have used them, have found them to be excellent interest stimulators.

List of Lectures

1. Hebrew Dates—Abelsons
2. Coin Medals of Historic Cities—Abelsons
3. State Medals of Israel—Abelsons
4. 5 Pound Portrait of Israel—Abelsons
5. 10 Pound Portrait of Israel—Abelsons
6. Formation of Israel Defense Forces—Sanford Brown
7. Paper Money of Israel—Richard Wengel
8. My Favorite Medals—Max Gladstone
9. Numismatic Reflections of Ghetto Lodz—Stan Yulish.
10. Israel's Stamps and Coins—Al Friedberg & Stan Yulish
11. Profile of the Interim Period (Israel 1948-1950).
12. Symbols on Coins—Ray Nolan & Henry Bloser
13. Masada—Stan Yulish
14. Judaic Portrait Medals—Harry Flower
15. Jewish Medals of Interest—Stan Yulish
16. Judah Magnes Museum, Jewish American Hall of Fame. The First Decade—Mel Wacks
17. Trade Coins of Israel—Morty Zerder & Dr. Emanuel Rubin
18. The Modern Maccabees—Milt Shapiro
19. Herzl and the Jewish Bank—Stan Yulish
20. The Israel Air Force from the Beginning—Numismatically Speaking. Sanford Brown.
21. Israel Coins and Medals Reflect Jewish History & Traditions—Written and Designed by Tamar Grand, Produced by Dr. Samuel Grand, Advisor—Nahum Hachen.

HOW MANY COMMEMORATIVES LEFT?

By Michael J. Druck

Are you of the opinion that there aren't as many Israeli commemoratives around now as there were two years ago at this time? If you believe this to be true, you and I are in total agreement.

With the tremendous rise in silver prices in 1979-80, millions upon millions of ounces of silver coins were melted for their bullion value. Untold numbers of these were Israeli commemoratives. I personally witnessed many different types of Israeli commemoratives being tossed into the bullion buyer's buckets that were all too familiar to us during the silver craze. Naturally, Seafarings, Bar Mitzvahs, and Museums would not be among those melted as their nu-

mismatic value far exceeds their bullion value. Therefore, the numbers extant of these types would not be affected by melting. But there are many Israeli commemoratives that trade at or near their bullion value. These are the issues that were melted, and may now be rarer than originally thought.

I have prepared a list of the 10 commemoratives that were most likely to be melted down for their bullion value. I have done a little work with my calculator and I have arrived at what I believe to be the actual amount remaining of each issue. The original mintage of each issue is also stated.

Issue		Original Mintage	Estimate % Remaining
1.	Victory—1967 BU	234,589	55%
	Proof	50,499	75%
2.	Pidyon Haben—1974 BU	109,350	67%
	Proof	44,425	75%
3.	Ben Yehuda—1974 BU	127,300	65%
	Proof	49,750	75%
4.	Ben Gurion—1974 BU	100,250	67%
	Proof	64,600	73%
5.	10th Anniv. Menorah—1958 BU	98,051	69%
6.	25th Anniv. Independence—1973 BU	125,000	65%
	Proof	41,500	78%
7.	Let My People Go—1971 BU	75,000	71%
8.	Pidyon Haben—1973 BU	105,000	67%
9.	25th Anniv. Bonds—1975 BU	49,200	75%
	Proof	39,980	79%
10.	Pidyon Haben—1975 BU	63,000	73%
	Proof	49,450	75%

Of course, these are very rough estimates. I would welcome hearing from anyone who might have worked out a formula for determining the number remaining of each commemorative.

Taking into consideration my es-

timates of remaining coins and how many might remain in choice condition, doesn't this seem like an area that should be looked into further? Next issue: More on silver commemoratives and some musings about the gold commemoratives.

THE EDITOR'S COLUMN

Dear Readers;

We are celebrating several occasions;—the 33rd anniversary of the Independence of the State of Israel, the 80th anniversary of the Jewish National Fund, the 85th anniversary of the Jewish War Veterans of the U.S.A., and the 14th anniversary of the liberation and reunification of Yerushalayim (Jerusalem) the Eternal City of Peace.

All of these events and more are reflected in this twin issue of the SHEKEL, the JNF and JWV issue.

Dr. Uriel P. Federbush very professionally does an indepth article on the American Jewish Veterans. We are most happy to have his work published in the SHEKEL.

To highlight Israel's "Celebration 33," we present the new Commemorative issues of the State of Israel including the 10 Sheqalim—the first Sheqel coins minted in gold. The motif—"The People of the Book."

The Jewish National Fund (JNF) has been a household word for the past 80 years. Its diversified functions are enumerated by Andrew Edelstein.

Also featured is an article which elicited a response to a previous article. We are presenting another scholarly dissertation on Benjamin Disraeli by Jeremy Newman, P.E.

In keeping with our international flavor Dr. Saul Needleman writes about the Expulsion of the Jews from England, Ed Baruch—about the Mexican Jewry and Eli Semmelman proves that crocodiles roamed the Holy Land in ancient times.



We continue Dr. Joseph Hirsh's Hexagram research, David Hendins Coins of the Bible, the Greater New York (AINA) Coin Convention coverage by Michael Druck, and the Dagon Silos—new medal write-up, and others.

We are also happy to bring in this issue for the first time, a complete listing of all the AINA Educational Slide Programs and how to order them. If you were puzzled as to what to collect in Israel, we are bringing a table—Categories and Varieties of Israeli Numismatics which I researched and compiled.

By the time you will be reading this issue, I most likely will be in Israel on a historic journey—the World Gathering of Holocaust Survivors (see last issue of the SHEKEL pp. 12-13). For me it will also be an occasion to recharge my spiritual and physical batteries.

You are probably also aware by now, that I will no longer continue as editor of The SHEKEL. It is with deep regret that my heavy schedule does not afford me the time. I will however—as I told Morris Bram—continue to strive for our AINA organization and The SHEKEL. Please note my "letter to you the reader" elsewhere in this issue.

שלום--Shalom,

Nathan Sobel, NLG
Editor, The SHEKEL

THE PEOPLE OF THE BOOK

Israel's 33rd Independence

Commemorative Coin

Although the Jewish People only regained its political independence in 1948, with the establishment of the State of Israel, in all the long years of the exile it never lost its cultural sovereignty. To a great extent this was due to the Hebrew language and its creation, the Hebrew Book. It is true that Jews also adopted the languages of the countries in which they lived and even created new languages, Yiddish in Central and Eastern Europe, and Ladino in the Iberian Peninsular and the Near East, but Hebrew remained the language of the intellectual elite as well as the language of prayer. Furthermore, the Yiddish and Ladino word-inventories included a large number of Hebrew words and were written in Hebrew characters which maintained the connection with the ancient tongue.

Jews adopted the new invention, printing, as soon as it appeared. Sources called it "writing with many pens" and described it as "a divine craft" and the "crown of all the sciences." Some professional copyists opposed the new invention because it represented a threat to their livelihood, but the rabbinical world saw in it a magnificent vehicle for the



propagation of Jewish knowledge. The first dated Hebrew book printed was Rashi's commentary on the Pentateuch in 1475, only some thirty years after the first-ever book by Gutenberg. It was not easy for Jews to learn the new craft since the guilds were very exclusive in addition to being anti-semitic but printing spread quickly throughout the whole Jewish world. Its effect on Jewish life was enormous. The sacred texts became available at a reasonable price and their study, particularly that of the Talmud flourished. Printing also tended to standardize the prayer rites and thus unite the farflung communities.



For a time Hebrew printing occupied itself exclusively with the ancient texts: the Bible and its commentaries; the Talmud and other rabbinic literature; and prayer-books. Interestingly enough, many non-Jews were involved in printing Hebrew books and, indeed, the accepted standard pagination of the Talmud was devised in a Christian printing house, that of Daniel Bomberg in Venice between 1520 and 1523.

With the rise of the Haskalah movement in Europe and the beginnings of the revival of the Hebrew language, Hebrew printing came to embrace all kinds of literature from scientific material to journals and newspapers. Zionism and the State of Israel gave terrific impetus to the process and today the Hebrew book includes all the genres found in any other language.

The early Hebrew typefaces were based on handwritten scripts and included many beautiful designs which have remained in use to this day. The early Hebrew printers, like

their non-Jewish contemporaries, designed and cast their own typefaces although there was, quite naturally, a good deal of copying. In modern times many typographers have devoted their talents to creating new Hebrew letters using all the criteria of modern typography. In this area the State of Israel has been the greatest catalyst since Hebrew is the official language of the country and the printing industry must supply all the needs of a modern state. Hebrew typefaces are now available in all modern setting systems, ranging from the manual composer to the computerized electronic film setters.

Beginning with the Hanukka Coin 1980 (Hanukkiya from Corfu), it was decided to revive the ancient (1900 year-old) 1 Sheqel coin, weighing 14.4g. with a 12.24g. pure silver content. In line with this tradition, we will offer for the first time on Independence Day 1981, a 2 Sheqel coin, weighing 28.8g. and with a pure silver content of 24.48g. precisely doubling those of the ancient 1 Sheqel coin.

DESCRIPTION OF THE COIN:

Obverse: The face value—2 and the words in Hebrew: two sheqalim, for the silver coins; 10 and the words in Hebrew, ten sheqalim for the gold coin; the State Emblem, the word “Israel” in Hebrew, Arabic and Latin characters and the date 1981- (5741)

Reverse: An open book with the letters of the Hebrew alphabet designed like a flame.

Edges: Silver coins—The inscription: “Thirty third year of the State of Israel” in ancient Hebrew. Gold coin—milled

Details of the coin:

Finish	Metal	Face value	Diameter	Weight	Quantity
Proof	Gold/900	10 Sheqalim	30 mm	17.28 g	7,500
Proof	Silver/850	2 Sheqalim	37 mm	28.8 g	20,000
BU	Silver/850	2 Sheqalim	37 mm	28.8 g	30,000

Proof coins—frosted reliefs, mintmarked with Hebrew ‘mem’ ()

BU coins—mintmarked with the “Star of David”

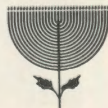
The Gold coin is supplied in a handsome olive-wood display case, the Silver coins—in a skai wallet (the Proof being also packed in a hermetic display capsule).

Legal Tender issued by the Bank of Israel

Design: Obverse-Dov Lip, reverse-Aharon Afiani

Gypsum Models: S. Kretschmer and Sons, Jerusalem

Reliefs and minting: The Royal Canadian Mint, Ottawa



AMERICAN JEWISH WAR VETERANS A MEDALLIC HISTORY

By Dr. Uriel Paul Federbush

Historical Background

American Jews have fought in all our wars, from pre-revolutionary times to the present. They have been ready at all times to serve—and often to die—in defense of the nation.

The American Colonies had a population of approximately three million. Of these about two thousand five hundred were Jews. At the time of the Revolution, Dr. Benjamin Rush of Philadelphia—a signer of the Declaration of Independence—wrote that “in the Colonies all of the Jews were Whigs.” All favored independence. The Virginia Bill for Establishing Religious Freedom of 1785 was the earliest law in history to grant full equality regardless of religion. This was the first formal establishment of Jewish emancipation in history. Jews fought in the Revolution, with three officers attaining relatively high rank.

Involvement began in New Amsterdam, when the Jews under Asser Levy and Jacob Barsimson demanded and got from the Dutch authorities the right to stand guard at the stockade which protected the settlement. The attacking Indians had no prejudices. At the outset of the French and Indian Wars, Isaac Meyer of New York called a town meeting to organize a company of men of which he was chosen captain. Among other Jews who distinguished themselves in the Revolutionary War were Francis Salvador of South Carolina; David Emanuel of Georgia, who later became Governor; Col. David Salisbury Franks of the famous Philadelphia family; Maj. Benjamin Nones who served with Pulaski and DeKalb. Dr. Philip Mo-

ses Russel, a surgeon's mate, was praised by George Washington for his “assiduous and faithful attention to the sick and wounded.” He was with the Army at Valley Forge in the winter of 1777-1778.

In the War of 1812, Haym B. Salomon, son of the revolutionary financier, was a Captain in the 115th Regiment. The son of Maj. Nones was a Midshipman in the Navy and served as secretary to Henry Clay who represented the United States at the peace negotiations at Ghent.



Medal I

A famous figure in early American Naval history was Commodore Uriah P. Levy, who went to sea at the age of 14, and who died in 1862 as the highest ranking officer in the Navy. At 20 he was the master of the brig-of-war Argus which in 1808 destroyed twenty one British ships. His tombstone bears the words, "He was the father of the law for the abolition of the barbarous practice of corporal punishment in the Navy of the United States."

During the Civil War, Jews fought on both sides. About eight thousand five hundred out of a Jewish population of ca. one hundred thousand served in the conflict. Among them were eight Generals and twenty one Colonels. Judah Benjamin was Secretary of War of the Confederacy, and a famous surgeon, Gen. de Leon, served in the Confederate Army.

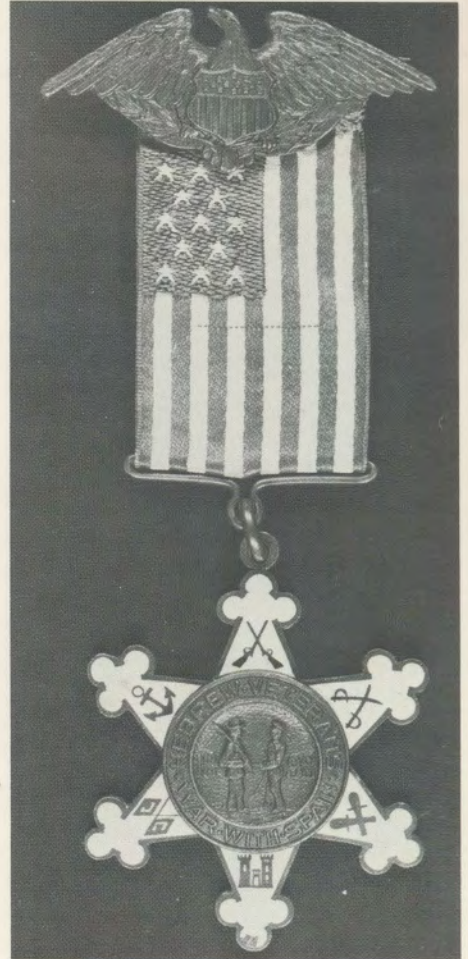
At the time of the Spanish-American War there were approximately one million Jews in the United States. Among those serving in the war was the Executive Officer of the sunk battleship Maine, later Vice-Admiral Adolph Manix.

Both during World War I and World War II, as well as previous conflicts, Jews served in the armed forces in greater numbers than their proportion of the total population.

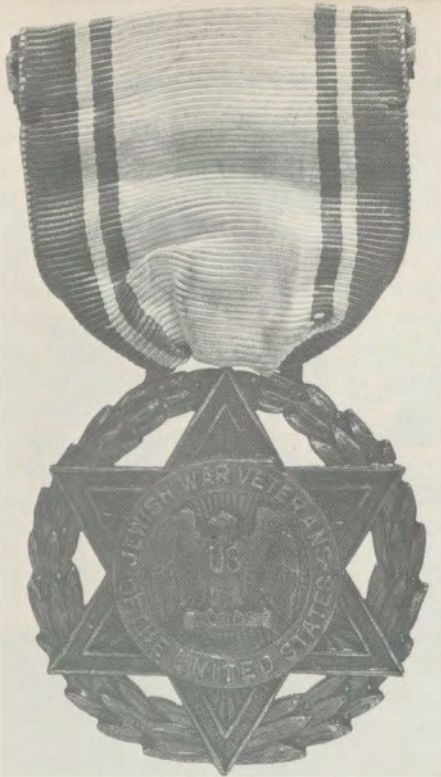
On March 15, 1896, seventy eight veterans of the Union Army met at New York City's Lexington Opera House. They gathered to answer the libel that Jews had not fought. They thought it important to form an organization of Jewish veterans. At that meeting the founders pledged to maintain their true allegiance to the United States; to combat bigotry; to uphold the dignity of the Jew; and to honor the memories of the heroic dead. At that time a tradition of Memorial Day services at Temple Emanu-El in New York was begun. It has been held from 1896 to the present day. Thus came into being the Hebrew Union Veterans Association.

This was the first precursor to the present Jewish War Veterans. (Medal I).

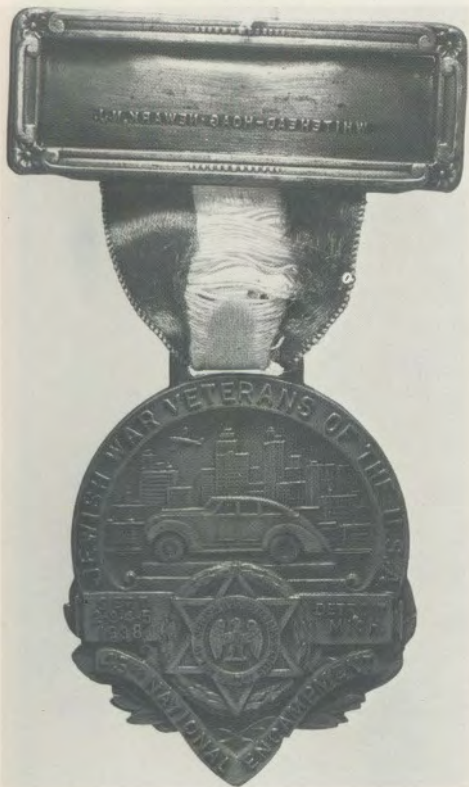
In 1898, the United States was at war once again. The veterans were of a younger group than those of the Union Army, and in 1900, the Hebrew Veterans of the War with Spain was founded. Theodore Roosevelt became an honorary member as many of the men had served under him. They, together with the Hebrew Union Veterans, conducted a vigorous campaign and enlisted Theodore Roosevelt's help in protesting Russian anti-semitic pogroms in the period 1903-1907. Forceful United States diplomatic pressure helped ease the situation. (Medal II).



Medal II



Medal IV



Medal V

New York March 15th 1946

In pursuance to a call issued by Comrades Joseph H. Stines, David Isaac, Isaac Eckstein, Jacobson Alexander, Jacob Jacobs, Joseph Singer, Joseph & Wolff, a meeting of Jewish Veterans of the late war who are of the Jewish faith was held on Sunday March 15th at the Livingston Avenue Opera House. The meeting was called to order by Comrade David Isaac who stated the objects of the call and on

Motion Comrade Jacobson Alexander was elected Temporary Chairman and Comrade David Isaac, Temporary Secretary. On Roll-call 63 Comrades answered to their names. After speeches by several Comrades, who spoke in favor of perfecting a permanent organization, on motion a Committee of seven (7) was appointed to select permanent officers, the Committee consisting of Comrades Adam Brown, Joe C. Wolff, Louis Block, Gustave Arnold, Leopold Croch, Isaac Cohen and Jacob Jacobs, retired, and on its return presented its report and recommended that the following named Comrades be selected as the officers of the Association.

Comrade Joe H. Stines, Chairman
" Isaac Eckstein 1st Vice "
" Jacobson Alexander 2nd " "
" Joseph Singer Treasurer
" David Isaac Secretary
" Michael Davis Supt. at Arms
On motion, the report of the Committee was adopted, and the Committee discharged.

Document recording the Founding of the Jewish American Veterans Assoc.



Medal III

In 1918, following World War I, the Hebrew Veterans of the War with Spain changed their name to the Hebrew Veterans of the Wars of the Republic. It merged with a group founded by the returning World War I veterans. The first national commander was Col. Maurice Simmons, who had previously been national commander of both the United Spanish War Veterans as well as the Hebrew Veterans of the War with Spain. The formal amalgamation was affected in 1920, and the first group—Manhattan Post No. 1—still functions. (Medal III).

In September 1924, the official name was changed to Jewish Veterans of the Wars of the Republic at the suggestion of Nathan Straus. In April 1929, the current name, Jewish War Veterans of the United States of America, was adopted. (Medals IV-VIII).

The Jewish War Veterans are in the forefront of many activities having to do with veterans' affairs, and the protection of Jewish rights



Medal VI



Medal VII



Medal VIII



Medal IX



Common Obverse



Medal X

throughout the world. Its Latz Foundation is active in the rehabilitation of disabled veterans, job training, and financial aid. It is active in the protection of general Jewish rights everywhere in the best traditions of the American way that they fought for. They were also deeply concerned with the establishment of Israel, and have supported it firmly since. A Jewish War Veterans Forest was founded. Further, as a help for fellow veterans, one of the main JWV projects in Israel is the Soldier's Rest and Rehabilitation Center in Beer-sheba.

On May 22, 1955, the National Shrine for the Jewish War Dead was dedicated in Washington, D.C. The Diamond Jubilee, or 75th Anniversary of the American Jewish veterans movement was celebrated in 1971. (Medals IX-X).

As stated in the preamble to the Jewish War Veterans constitution, its purpose is to be "of greater service to our country and to one another, and ... to perpetuate our American ideals." These veterans have done their duty, fought bravely, and heroically served their country well.

Medals

Medal I: HEBREW UNION VETERANS ASSOCIATION.

1. Bronze
2. Dieges & Clust—manufacturer.
3. Membership medal.
4. Design:

a. An American eagle on a bar with the legend COMRADE.

b. A second bar contains the dates 1861-1865.

c. The medal itself is joined by chains to the bars. The half of the edge is bordered by a curled design. The lower upper half of the edge consists of a ribbon with the legend HEBREW UNION N.Y. VETERAN ASS'N. At the center is depicted a typical Civil War monument flanked at each side by an olive branch symbolizing peace.

Medal II: HEBREW VETERANS of the WAR with SPAIN.

1. Bronze with white enameled spokes.

2. Dieges & Clust—manufacturer.

3. Membership medal.

4. Design:

a. A bar in the form of an American eagle with an American shield on its chest.

b. Colored ribbon of the American flag.

c. The medal itself has around its edge the legend HEBREW · VETERANS · WAR · WITH · SPAIN. The center depicts a soldier, rifle on shoulder, and a sailor, in uniforms of the day. They separate the date 1898. Six white enameled spokes radiate out with military emblems. Clockwise are pictured the Infantry; Cavalry; Artillery; Engineers; Signal Corps; and Navy.

Medal III: HEBREW VETERANS

of the WARS of the REPUBLIC.

1. Bronze
2. Manufacturer not marked.
3. Membership medal.

4. Design:

a. An American eagle on a bar with dates 1776-1918.

b. The medal itself is joined by chains to the bar. It bears around its edge the legend HEBREW VETERANS · WARS OF THE REPUBLIC. The center depicts a symbolic figure of Justice holding the scales of justice in her right hand, and a sword in her left. This signified the cause fought for. A star of David (*Magen David*) is to the right of the figure.

Medal IV: JEWISH WAR VETERANS of the UNITED STATES of AMERICA.

1. Bronze

2. Alan-Shiman—manufacturer.

3. Membership medal. Also used with name bar as delegate's medal for encampments during various years.

4. Design:

a. Ribbon with vertical stripes of red, white, and blue.

b. The medal itself is the emblem of the Jewish War Veterans of the United States of America. This consists of a round wreath. On this is superimposed a six-pointed Star of David. Centered over the star is a circle, the edge reading JEWISH WAR VETERANS OF THE UNITED STATES, the central area shows the American eagle with US on its chest.

Medal V: 43rd NATIONAL ENCAMPMENT.

1. Bronze

2. Whitehead-Hoag—manufacturer.

3. Delegate's medal.

4. Design:

a. Name bar.

b. Ribbon with vertical stripes of red, white, and blue.

c. Superiorly the medal is

semi-circular with the legend around the edge reading JEWISH WAR VETERANS OF THE U.S.A. The inferior border is a "V"-shaped ribbon with the inscription 43rd NATIONAL ENCAMPMENT on it. The medal's center consists of a Detroit skyline with aeroplane, in front of which is depicted a 1930's vintage Chrysler automobile. Below this is the JWV emblem, on the left of which is written SEPT. 2·3·4·5 1938. On the right is written DETROIT MICH.

Medal VI: 45th NATIONAL ENCAMPMENT.

1. Bronze

2. Manufacturer not marked.

3. Delegate's medal.

4. Design:

a. Name bar.

b. Ribbon with vertical stripes of red, white, and blue. DELEGATE diagonally imprinted on ribbon.

c. The medal is irregular in shape. Around the edge of the superior half is the legend JEWISH WAR VETERANS OF THE U.S.A. The center portion depicts the State Capitol on Boston Common which



Medal by Judaic Heritage Society Sculpted by Karen Worth

was designed by Bulfinch and completed in 1798. On either side of the cupola is the date 1940. Beneath is written AUG. 28-SEPT. 1. Under that in larger letters, BOSTON, MASS. Then is pictured the JWV emblem, and then in exergue, 45th NATIONAL ENCAMPMENT.

Medal VII: COMMANDER'S MEDAL.

1. Gold filled with enameled Star of David.
2. Manufacturer not marked.
3. Presentation medal.
4. Design:

a. Bar with legend

COMMANDER.

b. Ribbon with vertical stripes of red, white, and blue.

c. The medal depicts the emblem of the JWV as described previously. The Star of David is enameled, the upper triangle in white, the lower one in blue.

Medal VIII: AMERICANISM AWARD MEDAL.

1. Bronze. Silver plated. Gold filled.

2. Manufacturer not marked.

3. Award medal.

4. Design:

a. Ribbon with vertical stripes of red, white, and blue.

b. The medal is rounded superiorly and inferiorly. At the upper edge is written AMERICANISM, at the lower PATRIOTISM. A wide bar across the center contains three design elements. To the left is a stars and stripes shield. In the center is

the emblem of the JWV. To the right is a symbol for scholarship consisting of an open book, a torch, a quill, and scroll. The medal is awarded to students.

Medal IX: DIAMOND JUBILEE MEDAL.

1. Bronze. 37 mm.

2. Medallic Art Co.—manufacturer.

3. Presentation medal.

4. Design:

a. Obverse—Consists of the logo of the Diamond Jubilee. Above it are the dates 1896-1971. Beneath this, is an artistic interpretation of a stern eagle facing left. To its right, is a Star of David. Beneath the head are large numerals 75, counting the years of the Jubilee. On the sides and under the numerals is the inscription JEWISH WAR VETERANS OF THE U.S.A.

b. Reverse—Consists of the inscription DIAMOND JUBILEE MEDAL, 75 YEARS OF SERVICE TO GOD-COUNTRY-HUMANITY.

Medal X: DIAMOND JUBILEE MEDAL.

1. Bronze. 37 mm.

2. Medallic Art Co.—manufacturer.

3. Presentation medal.

4. Design:

a. Obverse—Same as Medal IX.

b. Reverse—Same inscription as Medal IX, but in smaller letters. Space was thus available for the engraving of individual names.



50 SHEQEL FORGERY, printed on thick yellow paper, with Serial No. 3748506777 has been discovered in Israel.



A framed grouping of pins and medals of an officer in the Spanish-American War. On the reverse of one medal is inscribed: 1898, E. Fischer, Col. 71st, NY Vol.

Note: Hebrew Veterans of the War with Spain in medal in upper left corner.



the
coveted
AINA
tour
medal



The 1981 Tour participants



Lena Bram



Panorama view of the city of Haifa



Ben Odesser
Awake



Leonard Reuven
Napping



Our boat ride on the Mediterranean sea



David & Nahum Hacohen



A. Kagan, M. Bram, E. Shiloni



M. Bram, Rabbi Y. Edelkopf & J. Egel



M. Bram & Sam Lachman



M. Bram & Eli Semmelman

The Shekel Editorial Board from the East . . .



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Morris Bram & Bernard Hoenig

The Editorial Board from the West . . .



Our eternal guides:
Eli Ayalon & Tzion Mizrahi



A visit to Shaare Zedek Hospital
Full story in next issue

JEWISH NATIONAL FUND— קק"ל

by Andrew J. Edelstein

The year 1971 marked the 70th Anniversary of the Founding of the Jewish National Fund (J.N.F.) or Keren Kayemet LeIsrael (קק"ל), the chief agency of Israel's land reclamation, development and afforestation.

To mark that anniversary, the Israel Government issued three medals in bronze, silver and gold. The obverse shows a bulldozer pushing forward on a rocky terrain, and lifting large boulders. The reverse shows tree tops converging radially to the center, as well as noting in hebrew and english part of the verse from Leviticus XXV, 23—"... for the land is mine ..."

The Jewish National Fund (JNF) or Keren Kayemeth Le-Israel, is celebrating its 80th anniversary this year—its rich history and development parallels and complements that of The Jewish State itself.

The JNF was founded at the Fifth Zionist Congress in Basle, Switzerland in 1901, a gathering aflame with the vision of Theodor Herzl, urging the creation of a Jewish homeland in Eretz Israel. At the time, Eretz (whose population included only 85,000 Jews and about a quarter million Arabs) was a swampy, arid, rocky land which had been neglected for centuries. A vehicle was needed to **purchase, reclaim, and make arable that land.** Thus the JNF.

The JNF's first act was to establish a purchasing agency there. The land was bought primarily from Arab landlords who lived for the most part, outside of Palestine. The second act was to start a campaign to

raise funds throughout Europe and America. The most visible symbol of that drive was the blue box—an idea originated in 1902 in a letter to a Zionist publication in Vienna by a Galician clerk who had written "National Fund" on a money box he had placed in his office. The first official boxes were prepared and distributed in 1904 and became a familiar sight in Jewish homes, shops, offices, synagogues and schoolrooms throughout the world.

By 1904 as well, the first land purchases in Palestine were made in Galilee, Judea, and a few years later, in the Jordan Valley. In 1909 land by the sea near Jaffa was cleared in an ambitious project for what is now Tel Aviv.

The drive for a Jewish State was given a boost in 1917 with Britain's issuance of the Balfour Declaration which recognized the historical right of the Jewish people to their ancient homeland. Taking a cue from that declaration, the London Zionist Conference of 1920 declared the JNF to be the instrument of urban and rural land policy of the Jewish people.

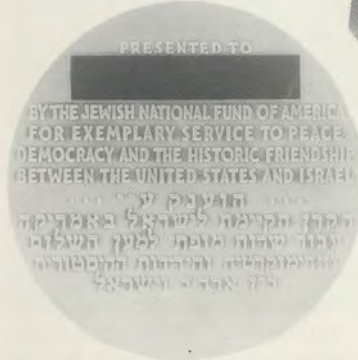
Now began one of the most thrilling human dramas in our history—the reclamation of unarable, swampy land. Purchasing the land was only the first step—but following that water had to be found, equipment bought, wells drilled, settlers trained. The JNF is determined to redeem every inch of land by purchased and ultimately by the sweat and blood of the pioneers.

A large obstacle—the conquering of three major valleys—occurred between 1921 and 1935. Despite malarial swamps and wandering sand dunes, successful restorations were accomplished of the Emek Hefer,

Mr. Edelstein is currently a reporter with the Jewish Week. His freelance articles on a variety of subject were published in the New York Times, New York Daily News, Parade Magazine and others.



MEDALS



Emek Zebulon, and Emek Jezreel. Today, these once-useless valleys are gardens and well-developed suburbs.

But the most serious obstacle during this period came not from nature but from man. The British and their Arab sympathizers attempted to foil the efforts of the Jewish pioneers at every turn. Many Jews were killed during the bloody Arab riots of the 1930's. And although land purchasing was severely restricted when the British issued their infamous White Paper (1939) and Land Ordinance (1940), JNF used other non-Jewish agencies to obtain title for land which reverted to Jewish hands when the White Paper was no longer enforced.

During this period, despite the British restrictions, the JNF recognized the **ecological importance of afforestation**, and began its famous program of making the mountains green again. Forests were planted on hills which were so rocky and eroded that they were useless for farming. Today, miles of lush green belts testify to the foresight of the JNF pioneers of the 1930's and 40's.

The Second World War saw the penetration of the Negev by the JNF for the first time—an area the British were determined to keep control over. But the Jewish settlers were equally determined and in fact, on one fall night in 1946, hundreds of young pioneers aided by veterans, established 11 settlements in the Negev with JNF help—a visible signal to the British that the Jews would remain there.

This land policy was borne out when the UN developed its 1947 partition plan and the borders of the new state of Israel were drawn along lines of JNF landholdings.

After the state of Israel was established in 1948, JNF changed its emphasis from land purchase to land reclamation, thus paving the way for the resettlement of hundreds of

thousands of immigrants who eagerly sought refuge in the new Jewish state.

During the early fifties, the JNF developed a new form of settlement, the work village, which could be constructed even before the necessary minimum soil was available. Work village residents earned their livings as hired JNF laborers helping to develop the chains of mountain settlements which were created through the Upper Galilee and Judean Hills.

The next phase of land development began in the middle 1950's with the creation of rural settlements on a regional basis. The Hula swamps were drained in a large complex operation lasting nearly a decade. Another new area developed was the Arava Valley, stretching from the Dead to the Red Seas along the Jordanian border.

The early sixties saw the development of a Nahal (army pioneer settler corps) outpost villages on strategically-located border sites. The settlers—both male and female soldiers—gave part of their service as farmers while also guarding the village. The seventies were a decade of consolidation for the JNF—restructuring and expanding the villages and their lands in Galilee and Judea while at the same time developing the foundation for new settlements in the Arava, the lower Jordan Valley, and other outlying areas. In addition, a new afforestation policy was initiated.

But the JNF's work is hardly over. The eighties will be one of the most challenging decades—as the JNF introduces a major program of priorities to fortify Israel's position. JNF plans include developing land resources in the crucial Galilee region and to blast roads and form networks in the Negev and Judean deserts. In 1980, 31 new settlements were established in the Galil to ensure a sizable Jewish presence in



TREE PLANTING — A CELEBRITY PASSTIME



that predominantly Arab area. High priority will also be given to the Negev Peace Salient.

In the next few years, the JNF will also be creating the foundation for new settlements in the Arava and Sodom areas. By the year 2,000, the JNF plans to add 125,000 acres of forests to the quarter million acres presently in existence. Another ambitious plan involves the creation of a Peace Park along the new border between Israel and Egypt to be formed after the Israeli withdrawal from the Sinai in January, 1982.

And, now, as the JNF celebrates its 80th year, it can look back at some very impressive statistics—

- The JNF owns 675,000 acres or 15% of the land. Next to the State, it is the largest landowner in Israel.

- One out of every three inhabitants of Israel lives on JNF land.

- 160,000 acres of land that would have remained barren have been reclaimed by the JNF since 1901.

- 2200 miles of road has been built by the JNF.

- 170,000 acres of land have been planted for trees and forests.

For numismatists, one JNF forest

is of particular interest—the AINA (American Israel Numismatic Association) Forest, the first and only forest sponsored by numismatists. The first planting took place in March, 1975 as a highlight of the AINA 7th anniversary tour to Israel. Six years later JNF has received more than 10,000 responses to the AINA forest, according to Alex Falcon, the group's director of community services and special projects.

The AINA Forest is located in the JNF's John F. Kennedy Forest near Jerusalem, which was dedicated in 1966 in memory of the late U.S. President. A second AINA forest—where donors may still contribute—is located in JNF's American Independence Park.

All trees in the AINA Forest were planted as a result of individual donations. A nice touch for those planting trees was a special commemorative wooden token they received. AINA members, of course, go to Israel every year where they personally plant additional trees in their forest.

For more information on JNF: write them at 42 E. 69 St., NY, NY 10021, or call (212) 879-9300.



An AINA tour participants at the Kennedy Memorial.



ISRAEL ONE-POUND COINS OF

1974 (תשל"ד)

by Dov Basker

Summary

Israel one-pound coins of 1974 (תשל"ד) are known in two mintings: these did not differ in average weight, volume or specific gravity. Besides the large difference (approximately 0.15 mm, or 8%) in edge height, a difference was found in the height of the reverse relief (approximately 0.04 mm), which difference decreased during circulation. The edges of the thinner coins were found to wear significantly during circulation.

Introduction

Israel one-pound coins of 1974 (תשל"ד) were minted both in Jerusalem and in Canada, and the resulting coins differ in apparent thickness (Ram, 1974; Haffner, 1976). The differences between circulated coins of the two mintings were examined in 1975, 1977 and 1980.

Methods

During May 1975, a number of coins of the two types were collected in the course of ordinary commerce. The thickness of the coins was measured with a micrometer screw gauge graduated in 0.01 mm units, and read with approximately 0.001 mm accuracy; the thickness was measured at four positions:

- (a) the edge of the coins;
- (b) a position where there was no high relief on the obverse, but where lettering was present in high relief on the reverse;
- (c) a position where there was no high relief on the reverse, but where a design was present in high relief on the obverse; and
- (d) a position where high relief was present on both sides of the coins.

This procedure was adopted as there was no position where the 5 mm diameter heads of the micrometer screw gauge could lie flush with the two surfaces without interference by high relief. In this manner, then, the thickness of the coins below the high relief could be calculated, as well as the heights of the reliefs on both sides.

Each coin was weighed to the nearest 0.01 gm, and its volume determined to the nearest 0.05 ml, using a hydrometer built for the purpose. The approximate specific gravity of each coin could then be calculated.

The hydrometer was assembled using a thin plastic tube (external diameter 4.64 mm) as the stem, with an iron wire as internal stiffener. The stem was graduated in 0.1 ml units (each 5.9 mm) and read to the nearest 0.05 ml. A cut-away plastic bottle served as the hydrometer body, holding both the coin and a sealed float. The zero-load hydrometer reading (V_0 ml) was determined by introducing sufficient ballast material (W_B gm) into the float, so that a hydrometer reading (V_B ml) could be obtained when the instrument was floated in a water bath. Then

$$(1) \quad V_0 = V_B - W_B$$

After removal of the ballast material, the hydrometer was floated with each coin (W_1 gm) in the body in turn. From the hydrometer reading (V_2 ml), the volume of the coin (V_1 ml) could be found:

$$(2) \quad V_1 = V_0 + W_1 - V_2$$

During December 1977, a further 23 coins of the two types were collected in the course of ordinary commerce. The weights of the coins were determined as before, as were the heights of the high relief on both

CROCODILES IN ANCIENT PALESTINE

Eli Semmelman, Haifa

A short time ago, I acquired a coin of Akko. Although the coin was heavily covered with patina, I could see that it was the coin as in C.N.P. 189¹.

I asked a friend to clean the coin, and before returning it to me he stated, "There is a crocodile on the coin below the River God Belus." This was not on the coin in C.N.P. 189.

The crocodile is seen in the picture (below) under the RIVER GOD BELUS, who was the god of the River Na'aman (The Greeks called it Belus). The river Na'aman is near Akko, and in ancient times was a seaport.

The Holy Scriptures, The Mishnah, and the Talmud only hint of the

crocodiles existence. Only Herodotus mentions crocodiles living in Palestine in his book of history.

What is interesting to note, that near the River Nachal Hataninim (Crocodile River) near Kibbutz Ma'agan Michael, near Cesarea, crocodile teeth were found, thus the name Crocodile River. The Hebrew encyclopedia attests to this fact. Nowhere is it written that crocodiles existed in the Na'aman river, yet here is numismatic proof!

The coin is bronze, and is the size of the picture. It was issued by Roman Emperor Severus Alexander.

¹CNP is the *Corpus Numorum Palaestinae* of Akko, written by L. Kadman, Jerusalem, 1961.



Obverse



Reverse

sides and the thickness of the coins below the high relief. The thickness of the coins at their edges was measured at six positions on each coin (because of irregular wear), three, where milling was present, and three, where it was absent.

During March 1980, a further 27 coins of the two types were collected, their pending removal from circulation having been announced. Measurements were made as before: the thickness of the coins at their edges was measured at three positions on each coin.

Results and Conclusion

The results obtained are summarized in Table 1, which gives the mean values and the standard devi-

ations found.

The most conspicuous difference between the two mintings was in the edge height of the coins, and this was statistically very highly significant ($p < 0.0001$). During the course of circulation from May 1975 to December 1977, the edge height of the (thinner) Canadian minting decreased with statistical significance, but then did not decrease further ($0.001 < p < 0.005$); no such decrease was found with the (thicker) Jerusalem minting. No statistically significant difference was found in the edge height of either minting between the milled and unmilled positions (December 1977).

No difference was found in the thickness of the coins below the high

reliefs, between the two mintings.

A difference was found between the two mintings in the height of the obverse relief only in December 1977 ($0.005 < p < 0.01$), for which no explanation is offered. In the aggregate, no difference was found.

A statistically very highly significant difference between the two mintings in the heights of the reverse relief was found in May 1975 ($p < 0.0001$). This difference decreased on further circulation, but in the aggregate the reverse relief remained higher in the (thinner) Canadian minting than in the (thicker) Jerusalem minting; this difference is palpable to the touch.

No difference was found between the two mintings in the weight of the coins, their volume or their specific gravity.

The differences in edge and reverse relief heights between the two mintings could be the cause of the difference found in their "clink" on a hard surface (Ram, 1974).

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Table 1
Physical Characteristics of Israel One-Pound Coins of 1974 (טש"ל)
(mean values $\pm$ standard deviations)

Mint	Jerusalem	Canada
Mintage (x 1,000)	2,285	4,000
Number of coins examined		
May 1975	13	12
December 1977	6	17
March 1980	12	15
Thickness at edge (mm)		
May 1975	2.12 $\pm$ 0.02	1.97 $\pm$ 0.05
December 1977	2.10 $\pm$ 0.05	1.91 $\pm$ 0.03
March 1980	2.11 $\pm$ 0.03	1.93 $\pm$ 0.03
Thickness below high reliefs (mm)		
May 1975	1.73 $\pm$ 0.04	1.72 $\pm$ 0.04
December 1977	1.70 $\pm$ 0.03	1.70 $\pm$ 0.04
March 1980	1.69 $\pm$ 0.04	1.70 $\pm$ 0.04
Height of obverse relief (mm)		
May 1975	0.15 $\pm$ 0.03	0.15 $\pm$ 0.05
December 1977	0.18 $\pm$ 0.01	0.14 $\pm$ 0.02
March 1980	0.14 $\pm$ 0.02	0.15 $\pm$ 0.02
Height of reverse relief (mm)		
May 1975	0.06 $\pm$ 0.03	0.10 $\pm$ 0.02
December 1977	0.06 $\pm$ 0.01	0.08 $\pm$ 0.02
March 1980	0.07 $\pm$ 0.03	0.10 $\pm$ 0.03
Weight (gm)		
May 1975	9.06 $\pm$ 0.09	9.05 $\pm$ 0.11
December 1977	9.01 $\pm$ 0.08	8.96 $\pm$ 0.14
March 1980	9.04 $\pm$ 0.11	9.05 $\pm$ 0.13
Volume (ml)		
May 1975	1.16 $\pm$ 0.08	1.12 $\pm$ 0.13
Specific gravity		
May 1975	7.8 $\pm$ 0.5	8.2 $\pm$ 0.9

DAGON GRAIN SILOS, AT HAIFA PORT

The Dagon Company, which fulfills an outstanding task in the Israel economy, was established under the management of Dr. Reuben Hecht on the basis of a concession by the State of Israel, granted to him for the erection of grain silos in Israeli ports.

The company is giving the port of Haifa the most modern and efficient handling, under voluntary limitation of the Company's profits. Dagon proposed that the tariffs, under government supervision, should be regressive, i.e. any increase of quantities

handled brings about a decrease of the price of the services through a parallel reduction of the fixed cost, for every ton passing through the silo. Dagon's tariffs are the cheapest and about 60% lower than the tariffs of the large European ports.

Direct savings alone to the economy of the State of Israel through Dagon's performance are many millions of Dollars annually. The enterprise has achieved many world-records in its field and received various efficiency prizes, and international praise. Its work-philosophy stems from the founder's consciousness of Zionist responsibility, which guides management and staff in every field: close labour relations (there never was a strike) technical



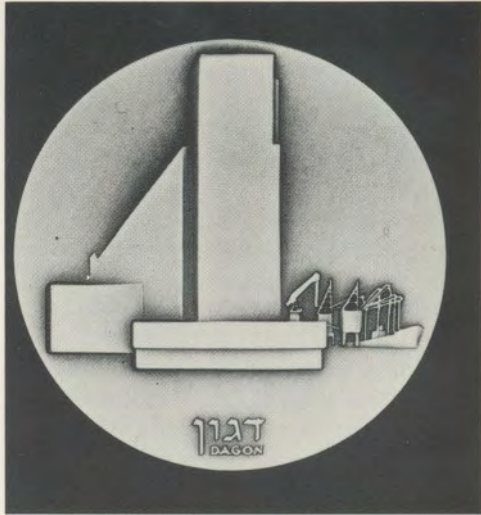
Coin of the Jewish King Agrippa I, showing ears of barley



Rev



Obv



59 mm bronze medal, Mintage-3000

An Israelite grain storage vessel and biblical quotation

The modern Dagon silo plant is depicted.

and operational perfection and important innovations, the steady strife for managerial and organizational improvements, educational, social and cultural activities, including applied Israeli art.

Dr. Hecht created a unique archaeological museum on Dagon's prem-

ises, which demonstrates the methods of cultivating, collecting and storing of grain from the earliest times, emphasizing the biblical and especially Jewish periods, and is visited by tens of thousands of visitors yearly.

—B.S.



EXPULSION AND RESETTLEMENT OF THE JEWS IN GREAT BRITAIN

by Saul B. Needleman, Ph.D.

In 1956, The Council for the Tercentenary of the Resettlement of the Jews in the British Isles commissioned a medal by Mr. Paul Vincze of London to commemorate the return of the Jews to England. The obverse bears the portrait of Oliver Cromwell, Lord High Protector of England, and Rabbi Menasseh ben Israel of Amsterdam through whose efforts the Jews were again admitted into Great Britain. Between the portraits is a menorah and an oval containing the seal of the first Jewish community in the new Resettlement. The reverse shows a nude female figure seated left holding a scroll bearing the dates 1656 and 1956 separated by a Star of David. At right, the quotation in Hebrew "so that your tent will be safe." Around is "Resettlement of the Jews in Gt. Britain * 300th Anniversary *." The medal was struck in two sizes (1½" and 2¼"), in bronze, silver and 9, 18 and 22 carat gold.

Expulsion of the Jews from England preceded by 200 years the wave of 'religious' hysteria which swept Spain and mediterranean Europe as

the Spanish Inquisition. The latter can be rationalized in terms of Catholic fear and religious intolerance but the reasons for the former arise from complex economic considerations which provide the fearful and intolerant with a *raison d'être* for their prejudices even today. A brief survey of Jewish life in medieval England will serve to explain the events leading to the formal expulsion by Edward I in 1290 and the return some 366 years later, the event commemorated by Mr. Vincze's medal.

The Jewish community of medieval London arose as an off-shoot of the community at Rouen in Normandy. Jewish communities had existed in Gaul for more than 2000 years and evidence favors the presence of Jews in small numbers in England from the seventh century onwards. The first permanent residents, however, probably accompanied William the Conqueror when he brought Norman (French) rule to Saxon England in 1066. As a center of Trade, Rouennais had frequent mercantile contact with England. The first Jewish settle-



ment in London probably was the result of participation in this international commerce.

Examination of early tax rolls still extant suggests that Jews, for the most part, were generally poor but with an occasional family of considerable wealth. They could not be distinguished from the higher military, clerical and mercantile class with whom they had the closest contacts and with whom they shared a common language—French. What did differentiate the Jew from his gentile neighbor was his strong adherence to his religious customs. This was vexing to the monastic orders who used every advantage to preach hate and riot against this ‘unknown’ entity.

Money was the essence of power in medieval England. The crown was not yet so secure as to be able to contain the barons, who, in turn, held their own power against both king and the people only by supporting a large knightly class. In addition, there existed the struggle between king and church over land holdings and taxation/tithing. Jews were barred from freehold interest in land and from engaging in the guild trades or professions; they generally found open for themselves only the role of lending money. Even in this, they faced intense competition from the monastic orders and from gentile men of wealth.

Though they had no monopoly in money lending, the Jews were more open in their dealings, more willing to take risks, more accessible to high and low and so became regarded as the universal pawn brokers and mortgagees. Thus, they served as a ready source of revenue to the crown and the wealthy. By 1130, the Jewish community in London was settled and had become reasonably prosperous, and those who dealt in money lending had succeeded on a large scale. They could turn to the king for his help in recovering their debts and, in general, were under royal

protection. The accumulation of substantial capital by the Jews now made it possible for Angevin England to obtain the large sums needed for its ambitious undertakings, construction, wars, crusades and ecclesiastical needs. There is no evidence for Jewish settlements outside of London during the reign of Henry I, but during the reign of Stephen, communities existed in Norwich, Cambridge and Oxford and, by the reign of Henry II, Jews were resident in at least 20 counties, principally in the larger towns. It is interesting that many of the larger towns in which communities existed also were the seats of royal mints and for the first time (in the reign of Henry II) one finds reference to Jewish moneyers on English coinage (e.g., Salemun, Aaron, Davi).

Under Henry II, the status of the Jewish money lender improved steadily but Christian traffic in bonds and debts due Jewish money lenders increased as well. Not content with their need to borrow from Jewish money lenders, the churches and monastic orders now encouraged Christian money lenders and men of wealth to buy up debts to Jews generally at a discount. These were then traded to the churches in exchange for sustenance and residence for a lifetime as well as remission of their own debts to the church. Interestingly, after 1179, Henry II no longer used Christian lenders. The actual reasons are not known but the increasing competition between king and monastic orders might account for this.

An economy built on borrowed money was not yet well developed under William I in England but grew under William II (Rufus) and even more so under Henry I (1100-1135 CE). Henry seized upon the throne at a time when the barons were exerting maximum efforts to control the crown. In addition, a feeble attempt was made by his elder brother, Rob-

ert of Normandy, to assert his rights by an invasion of England, but by 1102, Henry was master of the kingdom and had reduced it to a satisfactory state of order. However, almost immediately one finds short-weight money (17 or 18 grains instead of 22½ grain silver pennies) and money of base metal rather than pure silver. Clipping was widespread and one might find no more than a dozen coins of true weight in a pound of pence (144). Records exist of extensive cutting of pence in two along one line of the cross to make them into half pence, or even along two lines to make farthings. But only few coins were honestly halved so that one part, with less and 11¼ grains, was offered in circulation while the larger half returned to the melting pot with a profit of a grain or two. Many genuine coins were cut to see if they were counterfeit and there was a reluctance by the public to accept such damaged pieces. An extraordinary order in 1112, even required that all new coins be snickered at the edges to encourage use of all cut coins. The situation became so critical that in December, 1124, the famous "Assize of the Moneyers" was held in Winchester when all moneyers in England were called to account for their illicit activities and a number are said to have been mutilated by amputation of a hand for issuing light or impure coinage. Interestingly, these moneyers undoubtedly considered money lending to be an ordinary part of their service to the crown. At this time, the Jews were still an insignificant force in the economy. The king borrowed from the church or from friendly barons to cover ordinary expenses. Now, however, a major crisis faced the king, the need for a large amount of silver with which to create a new and fair coinage. He now turned to the Jews, in addition to his Christian retainers for the vast amount of money needed.

With the death of Henry II, his son Richard I received the crown (1189) and from the start one finds the status of the Jews suddenly so equivocal that small incidents spread riots to all of England within days. From even before his coronation, Richard's greatest desire was to enter upon a crusade. He moved quickly to appoint civil and religious overseers to handle the government in his absence. Since those in the service of their government were excused from entering into a crusade, Richard quickly filled both his treasury as well as governmental vacancies by selling civil service positions with their implied exemption from the crusade to almost anyone who could pay for it. At one time he even declared that he would sell London if he could find a buyer. Richard's disinterest in other aspects of government led to continued rioting against the Jews, climaxing in February, 1189 with the first instance of ritual libel in England (William of Norwich) followed by an even greater slaughter per-

munda a mont

this, Richard's main concern was that cash, jewelry and other portable valuables taken from the Jews during the riots fell into hands other than his own. It was through seizure of Jewish property that Richard was able to embark upon his crusade (never achieved) and it was through taxation of the Jews that a large part of the ransom was raised to free him after his kidnapping.

Richard released many debts owed others for cash payment to him of smaller fees as he gathered money for his crusade. While the Jews couldn't own land, they were forced into the position of functioning as transferees of land, generally, from the small owner-debtors to monastic orders who were, for the moment, the largest gainers in Richard's quest for cash. Jewish financiers continued to advance money to embarrassed

landowners on the security of land with the view towards ultimate transfer of the debts to a religious house. But whenever Richard imposed new taxes or heavily fined the Jews, they applied pressure against their debtors to pay off their debts and the transfer of debts and lands to religious houses was accelerated. The barons and the ecclesiastics were the most zealous persecutors of the Jews because of their indebtedness to them.

Two events still remained which led to the eventual expulsion. Henry III had troubles at home in England and in his provinces in France. The foremost grievance against the king was his cooperation with the papacy at the expense of the developing Church of England. The throne of Sicily was offered to Henry for his son Edmund in exchange for a crusade against the enemies of the papacy in Naples and a promise to reimburse the pope for the large sums of money expended by him in the prosecution of the war. Henry found it impossible to raise either the men or money promised; the grant of Sicily to Edmund was cancelled but the demand for the funds from Henry remained. This came at a time when the merchant class first began to manifest itself in politics. Capital was almost monopolized by Jews, Lombards or Tuscans and the fierce English hatred for the foreigner was extended to include new persecutions of the English Jewish money lenders.

The second event was a new rebellion of the barons (The Baron's War) in 1266. As one center of rebellion was pacified, other disturbances arose but eventually, Edward I assumed control. The extensive debt situation occasioned by the split between the papacy and the new Church of England and renewal of the conflict between king and barons created a dichotomy for the Jews. From a position of the protected and

needed, the Jews now assumed the role of the persecuted. As long as the Jews had performed an economic function, they were welcome; with changes in their financial fortunes, the welcome vanished. Oppressive taxes were foisted on the Jews as barons and king tried to fund their causes at Jewish expense. Restrictions were placed on where Jews might live. After the Baron's War and especially after 1269 (Statute of the Jewry of 1275), restrictions were placed both on the scope of Jewish transactions and on the participation of Christians in them. The spate of anti-Jewish legislation began late in the reign of Henry III but became explosive under Edward I as he attained the height of his fame (1285) and his greatest need for funds. He was sought after as arbitrator in the continuing struggle over Sicily. But things had not gone well in England during Edward's absence. Some barons were still in rebellion and revolt brewed in Scotland. Judges and royal officials profited by the king's absence piling up fortunes at the expense of his subjects. On his return on August 12, 1289, Edward discharged most of the judges and officials. He paid off debts by increased Jewish taxation and still he needed more money. Tallage figures over the 13th Century reveal a continual decline in Jewish financial fortunes. In France, he had resorted to outright confiscation of Jewish property and now, in 1290, having been told by the Jewish communities that no further tax funds were available, he invoked his French solution, outright expulsion of the Jews from England and confiscation of all their properties. For the moment, Edward had the funds he needed. The following year . . .

In 1656, Oliver Cromwell, Lord Protector of England, at the instigation of Rabbi Menasseh ben Israel, formally invited the Jews of Amsterdam and France to return to England.



COINS OF THE BIBLE

David Hendin



The poor widow's mites

(Third of 12 parts)

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them. Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had... (Mark 12: 41-44)

Since Jesus made such a point of how little this poor widow had in the way of wealth and how little she threw into the treasury, there is little doubt that the "widow's mites" were the smallest coins in circulation in Jerusalem at the time.

Even though the tiny (smaller than a dime) bronze coins of Alexander Jannaeus, who reigned from 103 B.C. to 76 B.C., were minted long before this episode, archaeological evidence tells us that

they circulated until after Jesus died.

It is, of course, possible that the "widow's mites" were the small bronze coins of Herod, one of his sons or one of the Roman governors of Judea.

Some early writers made the fascinating error of naming the coin shown here as the "mite" because of the star design on its reverse. This was thought by some to be a tiny bug, or "mite." The design on the other side is an anchor.

(NEWSPAPER ENTERPRISE ASSN.)



**Bronze coin of Alexander Jannaeus, minted 78 B.C.
Obverse: Upside-down anchor. Reverse: Star.**

... more on DISRAELI ...

THE "SUPERLATIVE HEBREW CONJURER"¹

by Jeremy U. Newman, P.E.

The public life of Benjamin Disraeli is well known, and can be studied in any encyclopedia, many times under the heading "Beaconsfield, Lord". However, even in a Jewish encyclopedia, the Jewish influence on Disraeli is largely glossed over.

Jews, according to Milton Steinberg, "may change their names and their faces, cut themselves off ruthlessly from Jews and Judaism—all, if experience is a guide, to no avail. They may even adopt Christianity formally. . . . They are Catholics or Episcopalians or Unitarians but somehow also and inexorably Jews."²

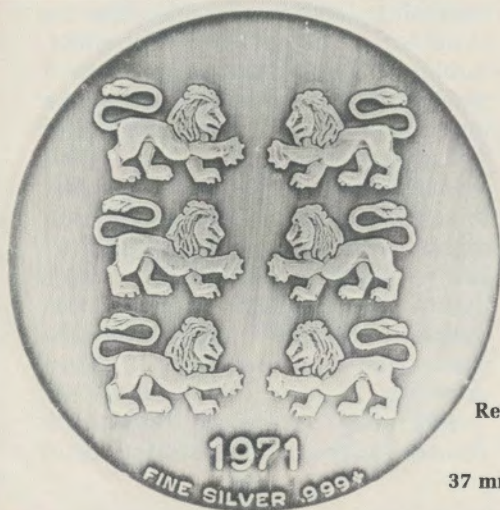
This was true of Disraeli. He was a member of the Church of England, converted by his father at the age of twelve, and yet he was always considered a Jew.

In his youthful literary works, Disraeli tried to come to grips with his Jewish background, emerging with proud and spirited defenses of Judaism, even bordering on strong Zionism.

However, even when launched on his outstanding Parliamentary ca-

reer, he had to withstand taunts, such as Daniel O'Connell's description of him as "the heir at-law of the blasphemous thief who died impenitent on the Cross," to which Disraeli replied: "Yes, I am a Jew, and when the ancestors of the right honorable gentleman were brutal savages in an unknown island, mine were priests in the Temple of Solomon."

Why did Disraeli's father have him baptised? Perhaps because of the suffering his family had undergone, for, as Disraeli wrote, "My grandmother, the beautiful daughter of a family which had suffered from persecution, had imbibed that dislike for her race which the vain are too apt to adopt when they find they are born to contempt. The indignant feeling that should be reserved for the persecutor, in the mortification of their disturbed sensibility, is too often visited upon the victim; and the cause of annoyance is recognized, not in the ignorant malevolence of the powerful, but in the conscientious conviction of the innocent sufferer."³



Obverse



Reverse

37 mm-Silver (.999)

Disraeli adopted a proud Jewish patriotism in self defense. He wrote, "Empires and dynasties flourish and pass away; the proud metropolis becomes a solitude, the conquering kingdom even a desert: but Israel still remains."⁴ And, "My people, a fragile remnant, nevertheless a people."⁴ And, "We belong to a race which can do everything but fail."⁵

Disraeli's religion was described by Froude thus: "It would be wrong to say that Disraeli had no sincere religious convictions. He was a Hebrew to the heart of him. He accepted the Hebrew tradition as a true account of the world, and of man's place in it. He was nominally a member of the Church of England, but his Christianity was something of his own, and his creed . . . would scarcely find acceptance in any Christian community."⁶

For sure, because he is reputed to have said, "Christianity is Judaism for the multitude."⁷

And he wrote the following: "The Christianity which I draw from your book does not agree with the Christianity which you practice . . . in this perplexity it may be wise to remain within the place of a church much older than all others, the church into which Jesus was born, and which he never quitted, for he was born a Jew, lived a Jew and died a Jew; as he became a Prince of the House of David, which you do and must acknowledge him to have been. . . . Persecute us! Why if you believed what you profess, you should kneel to us. We have saved the human race, and you persecute us for doing it."⁸

And also, "Titus destroyed the Temple. The religion of Judea has in turn subverted the fanes (temples) which were raised to his father and to himself in their imperial capital; and the God of Abraham, of Isaac and of Jacob is now worshipped before every altar in Rome."⁸

Furthermore, "The Jews were

looked upon in the middle ages as an accursed race . . . No one in those days paused to reflect that Christianity was founded by the Jews . . . that the infallible throne of Rome itself was established by Jews."⁹

But Disraeli was a patriotic Brit-ain, as enthusiastic in his defense of Queen Victoria as he had been of his Judaism. As Frederick Greenwood wrote: "He was thoroughly and unchangeably a Jew . . . an Englishman in nothing but his devotion to England and his solicitude for her honor and prosperity."¹⁰ His career bears out his love for England, for which he toiled mightily. A conservative, he felt all Jews were basically conservatives, too: "All the tendencies of the Jewish race are conservative. Their bias is to religion, property and natural aristocracy."¹¹ For Jews were aristocrats: "Kings! Why, what's a king? . . . Is their blood purer than our own? We are all the seed of Abraham!"⁴

Though a Britisher, and a patriot, he did not hesitate to remind other Britishers of their debt to Judaism: "The life and property of England are protected by the laws of Sinai. . . . The hard-working people of England are secured in every seven days a day of rest by the laws of Sinai. And yet they persecute the Jews and hold up to odium the race to whom they are indebted for the sublime legislation which alleviates the inevitable lot of the laboring multitude. . . . Vast as the obligations of the whole human family are to the human race, there is no portion of the modern population so much indebted to them as the British people. It was Sword of the Lord and Gideon that won the boasted liberties of England; chanting the same canticles that cheered the heart of Judah amid the glens, the Scotch, upon their hillsides, achieved their religious freedom."⁸

And also, "On every sacred day you read to the people the exploits of

Jewish heroes, the proofs of Jewish devotion, the brilliant annals of the past Jewish significance. . . . Every Sunday . . . if you wish to express . . . thanksgiving to the Most High, or if you wish . . . solace in grief, you find both in the works of Jewish poets.”¹²

And furthermore, “You find the . . . Hebrew invariably arrayed in the same ranks as the leveller and latitudinarian, prepared to support the policy which may endanger his life and property, rather than tamely continue under a system which seeks to degrade him. . . . Do you think that the quiet, humdrum persecution of a decorous representative of an English University can crush those (the Jews) who have successfully baffled the Pharaohs, Nebuchadnezzar, Rome and the feudal ages? It is a physiological fact, a simple law of nature, which has baffled Egyptian and Assyrian kings, Roman emperors and Christian inquisitors. No penal law, no physical torture, can effect that a superior race should be absorbed by an inferior, or be destroyed by it. The mixed, persecuting races disappear; the pure, persecuted race remains. And at this moment, in spite of centuries, of tens of centuries of degradation, the Jewish mind exercises a vast influence in the affairs of Europe. I speak not of the laws, which they still obey; of their literature, with which you are saturated; but of the living Hebrew intellect.”⁹

Most fascinating of all is the Zionism expressed by Disraeli in the first half of the nineteenth century. True, it was spoken through the lips of his pen creations, such as David Alroy, but still, Disraeli wrote it. His words put many a modern Zionist to shame: “Being at Jerusalem in the year 1831, and visiting the traditional tombs of the Kings of Israel, my thoughts recurred to a personage whose career had, even in boyhood, attracted my attention . . . and I then commenced these pages that should

commemorate the name of Alroy.”⁴

And also, “Jerusalem at midday in midsummer is a city of stone in a land of iron with a sky of brass.”⁸ And, “The View of Jerusalem is the History of Earth and Heaven!”⁸

And what Zionist could say it better than this: “You ask me what I wish: my answer is, a national existence. . . . You ask me what I wish: my answer is . . . all we have forfeited . . . our beauteous country, our holy creed, our simple manners, and our ancient customs.”⁴

And, when you remember Disraeli, think not of his purchase of the Suez Canal, but rather is his staunch Jewish leanings. Think of these words: “The vineyards of Israel have ceased to exist, but the eternal Law enjoins the children of Israel still to celebrate the vintage. A race that persists in celebrating their vintage, although they have no fruits to gather, will regain their vineyards.”⁸

NOTES

The author is indebted to two works in particular for most of the quotations:

- 1) *A Treasury of Jewish Quotations*, edited by Joseph L. Baron, Crown Publishers, Inc., N.Y., 1956, and
- 2) *The Jew in the Literature of England* by Montagu Frank Modder, Jewish Publication Society of America, Philadelphia, 1939.
- 1) John Gibson Lockhart.
- 2) Milton Steinberg, *A Partisan Guide to the Jewish Problem*, p. 134.
- 3) Quoted by Leo W. Schwarz, *Memoirs of My People*.
- 4) Alroy.
- 5) Quoted by Theodor Herzl.
- 6) Froude, quoted by Joseph Leftwich.
- 7) Quoted by Nahum Sokolow.
- 8) Tancred.
- 9) Conningsby.
- 10) Frederick Greenwood, in *Encyclopaedia Britannica*, XI Edition, Vol. III, p. 570d.
- 11) Lord George Bentinck.
- 12) Quoted by W.F. Monypenny, *Life of Benjamin Disraeli*, iii. 68.

Editor's Note:

When Benjamin Disraeli died on April 19, 1882 he gasped his final words:

(שְׁמַע יִשְׂרָאֵל 'אֱלֹהִים יְחִיד אֶחָד)
(Shema Yisrael . . .) “Hear oh Israel, the LORD, our GOD, the LORD is One.”

THE HEXAGRAM — continued from last issue

by Dr. Joseph J. Hirsh

The Hexagram is seen in the upper left as the sign of the Brewer.

Dr. Thomas refers to the tool in the shape of a six pointed star as the Bierzeiger, meaning Beer-hand. The six pointed star on the gables of ancient taverns were referred to as "Zum Guten Stern" meaning "To The Good Star".

Were it not for the Encyclopedia of Freemasonry, the "Jewish Connection" to the Hexagrams on the breweries and taverns of Germany would have never surfaced. The last paragraph under Seal of Solomon states, "Among the old Kabbalistic Hebrews, the Seal of Solomon was a talisman, of course deemed to be a sure preventive against the danger of fire. The more modern Jews, still believing in its talismatic virtues, placed it as a safeguard on their houses and their breweries, because they were especially liable to the danger of fire. The common people seeing this figure affixed always to Jewish brew-houses, mistook it for a sign and in time, in Upper Germany, the Hexagram, or Seal of Solomon, was adopted by German innkeepers as the sign of a beer-house".

The Encyclopedia of Freemasonry well describes the mystical philosophy of the Kabbala first described in the treatises of Simon ben Jochai who lived at the time of the destruction of the second Temple. His most celebrated treatise is the Zohar (the Splendor) which is the grand storehouse of Kabbalism. The Kabbala is divided into two parts, the Practical and the Theoretical. The Practical Kabbala is occupied in instructions for the construction of talismans and amulets. This ancient talisman developed in the Kabbalistic period from Simon ben Jochai in the second century A.D. to the influence of the Kabbalist Issac Luria in the 16th century had its impact upon traditional Jewish religious thought as the Hexagram begins to appear frequently on

synagogues. Thus this period, 15th and 16th century should be designated the beginning of the Hexagram as an official Jewish symbol.

We still have references to the Hexagrams on the synagogue at Capernaum and the doubtful acceptance of this edifice as a Jewish House of Worship. The late Fr. Orfali, a Franciscan Monk devoted his life to the restoration of the synagogue. A German expedition carried out the archeological dig in 1905. Kohl and Watzinger wrote up their find in 1916 under the title "Antike Synagogen in Galilaea". Although Fr. Orfali told a group of us in 1961 that the synagogue was the one used by Jesus, Jewish archeologists place the building as being built in the late 2nd or third centuries. The site of Capernaum (Kfar Nahum) is referred to by C.V. Morton in his Holy Land travel documentary, "The Steps of the Master" as the birthplace of Christianity. This village situated on the north shore of the Sea of Galilee showed archeological evidence of being a prosperous community and a synagogue which according to C.V. Morton was of Roman architecture as against the Phoenician and later Greek architecture of the Temple at Jerusalem.

Figure XXVI. The synagogue of Capernaum as it appears today with its Roman columns.

Figure XXVII. Hexagram on the synagogue of Capernaum.

Figure XXVIII. Another Hexagram on the same synagogue.

It is the assumption that the inhabitants of Capernaum were Galileans, many of whom were Jews who had accepted the teachings of Jesus. These 2nd-3rd century Galileans would certainly have been acquainted with the Kabbalistic Hexagram and used it on their place of assembly which they may have referred to as a synagogue. A Hexagram on a proselyte synagogue could not be

considered an official Jewish symbol. In communicating with the state of Israel Department of Antiquities by whose courtesy Figure XXVIII was obtained, Gideon Foerster of that Department states, "In my opinion the Hexagram had no symbolic value at the time it was used in Capernaum and became a Jewish symbol in the 16th or 17th cent. A.D."

There are many occasions where the Hexagram appears as purely a Christian symbol.

Figure XXIX. The "Seal" of the German city of Hamburg which was founded by Charlemagne in the 9th century. There are two turrets topped with Hexagrams on each side of a domed tower crowned with the cross.

Figure XXX. From the Encyclopedia Judaica, page 689 shows the Hexagram of the synagogue at Capernaum. (reproduced with the permission of the Encyclopedia Judaica Photo Archives) On page 690 of the same Encyclopedia is an Episcopal Throne crowned with a Hexagram and from the cathedral of Anagni, Italy and dated 12-13th centuries. (reproduced with permission from Routledge and Kegan Paul Ltd., from a book entitled the Cosmati by Edward Hutton and published in London in 1950)

Figure XXXI. The Hexagram on the basilica of the church of Santa Croce in Florence, Italy. Our guide told us that the Hexagram represented the seal of its Jewish architect.

The photograph was submitted to Dr. David Wilkins, Associate Professor of Fine Arts at the University of Pittsburgh with this summary. The church is the seat of the Franciscans in Florence. The building of this church began in 1294 and prior to 1853 the basilica had no facade, just rough stones. The facade was built between 1853 and 1863 by Nicolo Matas. Inside of the Hexagram is the monogram of Jesus surrounded by the Sun and represents the sign of

San Bernardino of Siena.

The Encyclopedia of Freemasonry has added important information about the Hexagram in addition to the material present in the Encyclopedia Judaica and the Universal Jewish Encyclopedia. This "find" is a rich source of Jewish history.

References

- Steps of The Master by H. V. Morton. Dodd, Mead & Co. New York 1934.
- The Universal Jewish Encyclopedia. Shield of David.
- Encyclopedia Judaica. Magen David.
- The Encyclopedia of Freemasonry. Kabbala, Vol. 1, Pages 375-378. Shield of David, Vol. 2, Pages 686-87. Seal of Solomon, Vol. 2, Pages 674-75. Temple, Symbolism of the. Vol. 2, Pages 774-775. The Shekel Vol. 2, Page 685.
- The American Numismatic Association. Slides of the silver Three Cent Piece.

Acknowledgements

- Raymond C. Zink for his Mark Master's half Shekel and the two volumes of the Encyclopedia of Freemasonry.
- Rabbi Aaron B. Ilson, Rabbi Emeritus Temple Sinai, Pittsburgh, PA. Slides of Capernaum.
- American Numismatic Association, slides of the silver Three Cent Piece.
- Dr. Theresa Thomas, Curator of the Mettlach Museum, Mettlach, West Germany for research on the genealogy of Jean Francis Boch and the use of the six pointed star on taverns and breweries in Germany.
- Dr. Gene Manusov, a copy of the Shield of David from the Universal Jewish Encyclopedia and Symbols of the Old Testament from the Edition for the British Commonwealth and Empire.
- Robert D. Wilson for the photograph of the half-liter etched Mettlach stein No. 2028. Shown in Figure XXI.
- Gideon Foerster from the Ministry of Education and Culture, Department of Antiquities and Museums, State of Israel. Information on Capernaum and the Hexagram shown in Figure XXVIII.
- Keter Publishing House, Jerusalem Ltd. for the use of the Hexagram on page 689 of the Encyclopedia Judaica. Figure XXX.
- Rutledge & Kegan Paul Ltd. for the use of the Episcopal Throne seen on page 690 of the Encyclopedia Judaica and seen in Figure XXX to the right of the Hexagram at Capernaum. This is from a book entitled The Cosmati by Edward Hutton and published in London in 1950.
- Dr. David Wilkins, Associate Professor of Fine Arts, University of Pittsburgh for the information relative to the church of Santa Croce in Florence, Italy. Figure XXXI.

FIG. XXIV



FIG. XXXI



FIG. XXX

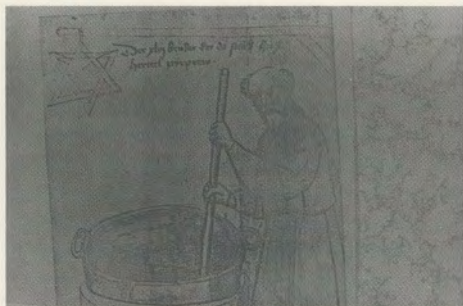


FIG. XXV



FIG. XI



FIG. XIV



FIG. XXI



FIG. XV

FIG. XXII



FIG. XVII



FIG. XXIX



FIG. XVI

Activities Abound at Greater New York/ AINA Coin Convention

by Michael J. Druck

The Greater New York Coin Convention held in conjunction with the convention of the American Israel Numismatic Association was at the New York Sheraton Hotel, 56th St. & 7th Avenue from April 29-May 3, 1981. There were 111 dealers present at the four day convention which was attended by over 2100 people. Many of the dealers and other convention attendees were very pleased with the high quality of the dealers' bourse. Most dealers remarked that there were limited sales of higher priced coins, and that collectors and dealers alike were looking for lower priced coins, these being coins under \$100. Never-the-less, business was brisk and continuous on the bourse floor.

Convention activities started on Wednesday, April 29 with an auction of high quality Numismatica Judaica by the well known firm of NASCA. Competition for choice lots was keen, with some lots going for as much as 500% over estimate! To many present it appeared that this auction marked the end of the lull in the Israeli coin and medal market.

Stack's held a two session auction of U.S. and World coins on Thursday, April 29 and Friday, May 1, in the hotel's Manhattan Skyline Suites. There were many high quality lots, most of which realized very desirable prices.

The British Numismatic Association of North America held a meeting on Friday evening at 8:00. Topic of the evening was a discussion acquisitions by the members. The club would like it to be known that it is changing its name from "The British Numismatic Association of N. A.",

to the club's new name, "The British Commonwealth Numismatic Society".

An Educational Forum was convened at 11:00 A.M. on Saturday morning. The moderator for the event was Convention General Chairman Julius Turoff. Speakers for the Forum were Stanley Yulish, John Jay Pittman, and Sanford Durst. The first speaker to be introduced by Moderator Turoff was New York book dealer and publisher, Sanford Durst. Mr. Durst spoke about the different types of numismatic books that are available to the collector. The second speaker was former American Numismatic Association President, John Jay Pittman. Mr. Pittman reminisced about his numismatic travels throughout the world. The third and final speaker was American Israel Numismatic Association Vice President, Stanley Yulish. Mr. Yulish spoke about Palestine Mandate and Israeli coinage.

The Metropolitan Tokens and Medals Society (M.E.T.A.M.S.) of New York had a meeting on Saturday afternoon in the mezzanine lounge. The members and guests attending were treated to a talk by Frederic Mantei titled, "Bawdy House Tokens"! Various houses of "Ill Repute" have issued tokens that could be redeemed for services at the house of origin, Mantei noted in his talk. A fine selection of these tokens were on display.

The gala banquet and reception was held on Saturday evening in the Oriental and Corinthian rooms at the Sheraton Hotel. Master of Ceremonies for the event was AINA Treasurer Sidney Olson. MC Olson

opened the banquet's agenda with a few stories, as he always does. He then passed the microphone to AINA President, Morris Bram, who introduced convention officials and welcomed guests to the banquet. Pres. Bram complemented Julius Turoff on the fine job that he did as Convention General Chairman. He also thanked the following people for jobs well done: Moe Weinschel, Nathan Sobel, Jack Garfield, Faye Stern, Normand Pepin, Walter & Rocco Stefanacci, Martin Morgenstern, and Michael Druck. It was noted that other convention workers included: Dorothy Victorson, Sydney Goldfield, Faye Stefanacci, Michael Granis, Joe Varon, Dorothy Robrish, Barbara Druck, and Frank Stickel.

President Bram called upon former ANA President John Jay Pittman to install the newly elected AINA board members. The newly elected board members are Sylvia Haffner, Harry Flower, David Paszamant, Stanley Yulish, Fred Roganson, and Edward Schuman (not present).

After the installation of officers, President Bram handed the podium over to the Director of the Israel Government Coins and Medals Corp. for North American, Nahum Hacohen. He delivered greetings from the IGCAMC headquarters in Jerusalem. Mr. Hacohen noted the close relationship that has always existed between the IGCAMC and AINA, and reaffirmed its importance to both.

Next to speak at the banquet was John Jay Pittman. He delivered a short passionate account of his recent people-to-people tour of Greece and Eastern Europe. He contrasted the freedom that Americans experience with the hardship of living in a Warsaw Pact nation.

After Mr. Pittman's presentation, MC Olson handed over the microphone to Convention Exhibit Co-Chairmen Martin Morgenstern and

Michael Druck. Morgenstern and Druck handed out awards to the first and second place winners in each category. Co-Chairman Morgenstern noted that the quality of exhibits were very high and that there were many other fine exhibits other than those that won awards. The first place winner in U.S. Coins and Paper Money was Steve Taylor, for his exhibit "Seven Ways to Collect Federal Reserve Notes". The second place winner in the same category was Bill Horton for, "Three Silver Certificates of 1899". First place in the U.S. Medals category was won by Frank Kroha for his exhibit, "Selected Merchants Tokens for Lower Manhattan". The second place winner in the same category was Joseph Abiuso for, "Inaugural Medals of Vice President Gerald Ford. The first place winner in State of Israel-Numismatica Judaica was Leonard Reuven for the exhibit, "Festival of Lights"; second place in the same category went to Jack Garfield for his exhibit, "Israel's Old and New Paper Money and Coins". First place in the Coin of the Holyland category went to Howard Berlin for his exhibit "The 1927 Holyland Token"; second place went to Alan Weinberg for his exhibit, "Israel Defense Forces March Composite". The award for the Best Exhibit by a Club at the convention went to the Israel Numismatic Society of Brooklyn. Accepting the award for the INSB was Nathan Sobel, the club's president. First place award in the Miscellaneous category went to Edward Baruch for his exhibit, "Money of Egypt"; second place was awarded to Barbara Druck for her exhibit, "Medals of Admiral Dewey". The Lou Regan award for Best-in-Show was presented to Sal Zambuto for his exhibit, "Odd and Curious Money of the World". The Arnold Kagan award for Best-in-Israel was presented to Stanley Yulish for his exhibit,

SHILONI GREET'S A.I.N.A.

**Text of cable from IGCAMC,
Jerusalem, read at AINA
convention**

Morris Bram

New York Sheraton Hotel

My best wishes to you, the AINA Board, and all AINA members attending the Greater NY Coin Convention. You are doing a great job. We do appreciate your efforts. We share with pride in your achievements. Your dedication to Israel and our numismatics is a source of encouragement to us during these trying days. Our warm welcome always awaits all of you in Jerusalem.

Eliezer Shiloni

*Managing Director
IGCAMC*



M. Bram presents a plaque to E. Shiloni in Jerusalem.

"Israel Errors of the Agorot and Pruta Series". It marked the second time that Yulish has won the this award.

A handsome overstrike done on an Israel Government token was presented to everyone as they exited from the banquet hall. The overstrike was designed by AINA President Morris Bram and depicts heroic Masada. Only those attending the banquet received the token.

American Israel Numismatic Association activities at the Convention included a reunion of those people that have gone with AINA on the annual study tour to Israel which AINA sponsors. The chairman of the tour reunion meeting was AINA board member Fred Roganson. Roganson has been on every AINA study tour dating back to its inception in 1969. Roganson showed a slide program at the meeting, taking the audience through a tour of the Middle-East.

The annual AINA membership meeting was held on Sunday morning. Ways were discussed in which

membership of Israel Numismatic Societies across the country could be increased. A sheet describing the proper meeting order for an INS club was passed out to those attending. Following the AINA General Membership meeting was a special program moderated by Dr. Ira Rezak. The special program consisted of the showing of a new slide program entitled "Israel Coins and Medals Reflect Jewish History and Traditions". This fabulous slide program is an introduction to the symbolic meaning of the coins and medals that Israel produces. The program was written and designed by Tamar Grand and produced by Dr. Samuel Grand.

The Ninth annual Greater New York/AINA Convention saw the return of the very popular AINA booth. Missing from recent conventions. The AINA booth is a place where items produced by AINA can be purchased and information about AINA can be obtained. The AINA booth Chairpersons were Lena Bram, Faye Stefanacci, and Barbara Druck.

FRIDAY NIGHT WARMUP



**Educational
Forum**



FORUMS and MEETINGS



AINA General Membership meeting and slide program.





The Banquet



THE EXHIBIT AWARDS



LETTER FROM YOUR EDITOR

Dear Readers,

Normally, you have an opportunity in this space to air your views, speak your mind, disagree, praise, etc. But, this is a special issue, so I am changing the format ever so slightly.

When I undertook the editorship of The SHEKEL the second time, it was on a temporary basis, until a more permanent editor could be found.

When Morris Bram asked me to be editor how could I turn him down; as A.I.N.A. and The SHEKEL are my first love!

As many of you know, I wear many hats; and due to the tremendous work load of my professional and personal affairs, my second tenure as editor is coming to a close with this issue.

Being the editor of an organizational publication is not an easy task. Most material is not in final shape, is handwritten, and unedited. The contributions by-and-large are from non-professional writers who have written articles not for monetary gain, but rather for the love of their hobby.

Many week-ends and late nights were spent putting The SHEKEL together. I also had to deal with countless numbers of amateur editors, pseudo-editors and frustrated editors. Being on the firing line waging

a battle against various members is no picnic. "You left out an important part; you chopped up my article; there is not enough Israeli material; there is too much Jewish stuff; you mis-spelled my name . . ."

I think at this time I would like to say that I was not responsible for either typographical errors that occurred at the production end, or articles that were incomplete . . . since some contributors gave me their articles in separate shipments.

The dictionary defines an EDITOR as one who prepares manuscript, copy etc. for publication. My job was rewriting, translating, typing, captions, proofreading, typesetting, layout, pasteup, cover design, reshaping the content for broad appeal and much more. That is why I can no longer continue as editor at this time.

My intent in this message is not to berate anyone, just to simply let out my frustrations!

However, I really did enjoy this fascinating job, and now it gives me great pleasure to welcome your new editor, David T. Alexander. David brings to A.I.N.A. much expertise and professionalism.

David, be assured, that any assistance you may need, I'll gladly offer my support!

Shalom
Nat Sobel

SUPPORT AINA

CATEGORIES OF ISRAELI & JUDAICA NUMISMATICS

by Nathan Sobel, N.L.G.

(Note: Almost all Israeli Coins consist of Proof & Unc. Specimens)

	Total coins in series
1. Palestine period coins, (1927-1946), 1 to 100 Mils, (M-c.cn.s.)	59
2. Trade Coins (Mint Specimens), Mil, Prutah, Agora (1948-1980+)	
Variety of Metals and Denominations	*
3. Anniversary Commemoratives (1958-1980), I.L. 5-200, (M-s.)	46
4. Special Commemoratives (Various Years) I.L. 10, 25, (M-s.)	6
5. Purim, (1961-1962), Half Shekel, (M-cn.)	4
6. Hanukkah, (1958-1963, 1972-1980), I.L. 1-100, (M-cn.s.)	28
7. Pidyon Ha-Ben, (1970-1977), I.L. 10, 25, (M-s.)	17
8. Gold Commemoratives, (Various Years), I.L. 20-5000, (M-g.)	16
9. Palestine & Israel paper money, (1927-1980+) 10 series & Various Denominations	*
10. Commemorative & Commissioned Presentation medals, (1948-1980+), 19-78 mm, (M-g.s.b.c.cn.p.)	*
11. Judaica Miscellaneous (Medals, tokens, ancient coins, paper, etc.)	*
12. Exonumia and variety of related metallic and paper material	*

Note: As of October of 1980, the "SHEQEL" composed of 100 "NEW AGOROTH", superseded the Israeli Lira (I.L.) @ 1:10 ratio. The "SHEQEL" thus became the new official currency, after a lapse of 1,910 years.

Abbreviations: I.L. = Israeli Lira, M = Metal, + = Continuing, a = Aluminum, b = Bronze, c = Copper, cn = Cupro-Nickel, g = Gold, n = Nickel, p = Platinum, s = Silver, * = Undetermined quantity

WEIGHTS & MEASURES OF PRECIOUS METALS

1 Troy oz. = 31.103 gms. = 20 pennyweight = 480 grains.
1 Troy Pound = 12 Troy oz. = 240 pennyweight = 373.236 gms.
1 Kg. = 1,000 gms. = 32.15 Troy oz. = 643 pennyweight.

• 24 Karat = 0.999 + Pure Gold (Silver)	• 18 K = 0.750 Fine Gold (F. Silver)
• 22 K = 0.916 Fine Gold (Silver)	• 14 K = 0.585 Fine Gold (F. Silver)
• 21.6 K = 0.900 Fine Gold (Silver)	• 12 K = 0.500 Fine Gold (F. Silver)

FUTURE A.I.N.A. EVENTS

SECOND ANNUAL GREATER NEW YORK CURRENCY CONVENTION

HELD SIMULTANEOUSLY WITH THE CONVENTION OF
THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION

SEPTEMBER 11 - 13, 1981

NEW YORK SHERATON HOTEL
7TH AVE. AT 56TH ST.
NEW YORK CITY

CONVENTION AUCTION CONDUCTED BY NASCA

MOE WEINSCHER, GENERAL CHAIRMAN
P.O. BOX 25790, TAMARAC, FLORIDA 33320

GREAT LAKES NUMISMATIC SEMINAR

HELD SIMULTANEOUSLY WITH THE
ISRAEL NUMISMATIC SOCIETY OF CLEVELAND AND THE
AMERICAN ISRAEL NUMISMATIC ASSOCIATION

OCTOBER 23 - 25, 1981

SHERATON INN—EUCLID EAST
27981 EUCLID AVENUE
EUCLID, OHIO 44132

HARVEY STONE, SEMINAR CHAIRMAN
4404 CHURCHILL
UNIVERSITY HEIGHTS, OHIO 44118

GREATER MIAMI BEACH INTERNATIONAL COIN CONVENTION

HELD SIMULTANEOUSLY WITH THE CONVENTION OF
THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION

JANUARY 14 - 17, 1982

DEAUVILLE HOTEL
67th ST. & COLLINS AVE.
MIAMI BEACH, FLORIDA

CONVENTION AUCTION CONDUCTED BY
PARAMOUNT RARE COIN CORPORATION

JACK GARFIELD, GENERAL CHAIRMAN
2750 N.E. 183rd St.
NORTH MIAMI BEACH, FLORIDA 33160

ALL A.I.N.A. CONVENTIONS WILL HAVE
EXHIBITS, BOURSE, EDUCATIONAL FORUMS, AUCTIONS,
AND INVESTMENT SEMINARS.

ADMISSION IS FREE